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“COVETOUS OF TRUTH”

The Life and Work of Thomas White, 1593–1676

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Covetous Of Truth The Life And Work Of Thomas White 1593 1676

Patricia Springborg



Covetous Of Truth The Life And Work Of Thomas White 1593 1676:

Covetous of Truth B.C. Southgate, 2013-03-07 Thomas White in the quatercentenary of his birth is due for historical rehabilitation English Catholic priest philosopher theologian and scientist he was a renowned and notorious figure in his own day and though long forgot ten his work exemplifies aspects of major current concern to historians of ideas in particular the significance of the newly revived sceptical philosophy the complexity of the transition from scholasticism to the new philosophy and the whole role of minor non canonical figures in the history of thought White's writings embrace theology politics and natural philosophy or science and in all these three areas his work after centuries of comparative neglect has slowly been resurfacing His theological significance received intermittent recognition through the eighteenth nineteenth and early twentieth centuries but more recently his great importance as leader of a whole Blackloist faction of English Catholics has become increasingly clear Condemned by co religionists in his own time as a dangerous heretic he has been assessed by modern scholars as an anticipator of twentieth century trends in Catholic theology and even as probably after John Henry Newman the most original thinker as yet produced by modern English Catholicism 2 Blackloism implied not only a theological but also a political position and that position was clarified and publicised by White in his single political treatise *The Grounds of Obedience and Government* published in the mid 1650s His provocative stance was widely misunderstood and

misinterpreted and was soon anyway rendered untenable by the restoration of the monarchy **Oxford Studies in Early Modern Philosophy, Volume X** Donald Rutherford, 2021 Oxford Studies in Early Modern Philosophy is an annual series presenting a selection of the best current work in the history of early modern philosophy It focuses on the seventeenth and eighteenth centuries the extraordinary period of intellectual flourishing that begins very roughly with Descartes and his contemporaries and ends with Kant It also publishes papers on thinkers or movements outside of that framework provided they are important in illuminating early modern thought The articles in OSEMP will be of importance to specialists within the discipline but the editors also intend that they should appeal to a larger audience of philosophers intellectual historians and others who are interested in the development of modern thought [The Cambridge History of Seventeenth-century](#)

[Philosophy](#) Daniel Garber, Michael Ayers, 2003 *English Catholics and the Supernatural, 1553-1829* Francis Young, 2016-05-06 In spite of an upsurge in interest in the social history of the Catholic community and an ever growing body of literature on early modern superstition and popular religion the English Catholic community's response to the invisible world of the preternatural and supernatural has remained largely neglected Addressing this oversight this book explores Catholic responses to the supernatural world setting the English Catholic community in the contexts of the wider Counter Reformation and the confessional culture of early modern England In so doing it fulfils the need for a study of how English Catholics related to manifestations of the devil witchcraft and possession and the dead ghosts in the context of Catholic attitudes to the supernatural world as a whole including debates on miracles The study further provides a comprehensive

examination of the ways in which English Catholics deployed exorcism the church's ultimate response to the devil Whilst some aspects of the Catholic response have been touched on in the course of broader studies few scholars have gone beyond the evidence contained within anti Catholic polemical literature to examine in detail what Catholics themselves said and thought Given that Catholics were consistently portrayed as superstitious in Protestant literature the historian must attend to Catholic voices on the supernatural in order to avoid a disastrously unbalanced view of Catholic attitudes This book provides the first analysis of the Catholic response to the supernatural and witchcraft and how it related to a characteristic Counter Reformation preoccupation the phenomenon of exorcism

Insiders and Outsiders in Seventeenth-Century Philosophy G.A.J. Rogers, Tom Sorell, Jill Kraye, 2009-10-28 Seventeenth century philosophy scholars come together in this volume to address the Insiders Descartes Spinoza Leibniz Locke and Hobbes and Outsiders Gassendi Digby Gale Cudworth and Malebranche of the philosophic canon Contrasting the Insiders' receptions with those of the Outsiders this collection gives new insight into the history of philosophy

Heterodoxy, Spinozism, and Free Thought in Early-Eighteenth-Century Europe Silvia Berti, Françoise Charles-Daubert, R.H. Popkin, 2013-03-09 the oldest biography of Spinoza *La Vie de Mr Spinoza* which in the manuscript copies is often followed by *L'Esprit de M Spinoza* Margaret Jacob in her *Radical Enlightenment* contended that the *Traite* was written by a radical group of Freemasons in The Hague in the early eighteenth century Silvia Berti has offered evidence it was written by Jan Vroesen Various discussions in the early eighteenth century consider many possible authors from the Renaissance onwards to whom the work might be attributed *The Trois imposteurs* has attracted quite a bit of recent attention as one of the most significant irreligious clandestine writings available in the Enlightenment which is most important for understanding the development of religious scepticism radical deism and even atheism in the seventeenth and eighteenth centuries Scholars for the last couple of decades have been trying to assess when the work was actually written or compiled and by whom In view of the widespread distribution of manuscripts of the work all over Europe they have also been seeking to find out who was influenced by the work and what it represented for its time Hitherto unknown manuscripts are being turned up in public and private libraries all over Europe and the United States

Richard Hooker, the Rule of Faith, and the Rise of Religious Evidentialism Nigel Voak, 2025-03-10 Nigel Voak examines the genesis and evolution of religious evidentialism in England from 1585 to 1700 a deeply influential epistemology which claims that religious beliefs are only justified to the extent that we have evidence to substantiate them and that we have an obligation to proportion our assent to the strength of our evidence Given the propositions of faith lack the evidentness of objects of scientific knowledge absolutely certain assent to such beliefs is therefore epistemically unjustifiable This epistemology which breaks with the previous Christian tradition is classically formulated in John Locke's *An Essay concerning Human Understanding* first edition 1690 This study argues that this epistemology of belief can be traced back to the English theologian Richard Hooker 1554-1600 whose thought was then developed over the course of the seventeenth

century Rule of Faith Controversy which acted as the crucible for these new ideas on faith evidence and certainty Voak shows that the key thinkers in this process including Locke himself were aware that this epistemology came from Hooker and used him in formulating their own influential positions

Leibniz and the Kabbalah A.P. Coudert, 2013-03-14 The general view of scholars is that the Kabbalah had no meaningful influence on Leibniz's thought But on the basis of new evidence I am convinced that the question must be reopened The Kabbalah did influence Leibniz and a recognition of this will lead to both a better understanding of the supposed quirkiness of Leibniz's philosophy and an appreciation of the Kabbalah as an integral but hitherto ignored factor in the emergence of the modern secular and scientifically oriented world During the past twenty years there has been increasing willingness to recognize the important ways in which mystical and occult thinking contributed to the development of science and the emergence of toleration However the Kabbalah particularly the Lurianic Kabbalah with its monistic vitalism and optimistic philosophy of perfectionism and universal salvation has not yet been integrated into the new historiography although it richly deserves to be On the basis of manuscripts in libraries at Hanover and Wolfenbüttel it is clear that Leibniz's relationship with Francis Mercury van Helmont 1614-1698 and Christian Knorr von Rosenroth 1636-1689 the two leading Christian Kabbalists of the period was much closer than previously imagined and that his direct knowledge of their writings especially the collection of 4 kabbalistic texts they published in the *Kabbala Denudata* was far more detailed than most scholars have realized During 1688 Leibniz spent more than a month at Sulzbach with von Rosenroth

The Books of Nature and Scripture J.E. Force, R.H. Popkin, 2013-03-09 Dick Popkin and James Force have attended a number of recent conferences where it was apparent that much new and important research was being done in the fields of interpreting Newton's and Spinoza's contributions as biblical scholars and of the relationship between their biblical scholarship and other aspects of their particular philosophies This collection represents the best current research in this area It stands alone as the only work to bring together the best current work on these topics Its primary audience is specialised scholars of the thought of Newton and Spinoza as well as historians of the philosophical ideas of the late seventeenth and early eighteenth centuries

Eduard Gans and the Hegelian Philosophy of Law M.H. Hoffheimer, 1995-04-30 This volume provides the first sustained treatment of the legal theory of Eduard Gans 1789-1839 and the first translation of Gans's *Systems of Roman Civil Law* in Outline 1827 Hegel's close personal friend and recognized leader of the Hegelian movement Gans posthumously edited Hegel's *Philosophy of Law* and *Philosophy of History* As Professor of Law in Berlin Gans championed legal codification in opposition to Savigny and the Historical School of Jurisprudence Hoffheimer argues that Gans's legal writings especially his systematic exposition of Roman Law combined a brilliant application of Romanist legal scholarship with a creative original vision of Hegelian methodology The teacher of Karl Marx and Felix Mendelssohn Gans promoted a liberal interpretation of Hegel and influenced an important generation of German thinkers

The Cambridge Companion to Hobbes's Leviathan Patricia Springborg, 2007-07-23 This Companion

makes a new departure in Hobbes scholarship addressing a philosopher whose impact was as great on Continental European theories of state and legal systems as it was at home This volume is a systematic attempt to incorporate work from both the Anglophone and Continental traditions bringing together newly commissioned work by scholars from ten different countries in a topic by topic sequence of essays that follows the structure of Leviathan re examining the relationship among Hobbes s physics metaphysics politics psychology and religion Collectively they showcase important revisionist scholarship that re examines both the context for Leviathan and its reception demonstrating the degree to which Hobbes was indebted to the long tradition of European humanist thought This Cambridge Companion shows that Hobbes s legacy was never lost and that he belongs to a tradition of reflection on political theory and governance that is still alive both in Europe and in the diaspora

Contentment in Contention B. Southgate,2011-12-01 Southgate draws on ideas within history philosophy literature psychology and theology to explore two traditions contentment with our situation as it is and the aspiration to transcend it He discusses the possibility of escape from intellectual constraints and advocates a positive duty of discontent and its implications *Ancient Wisdom in the Age of the New Science* Dmitri Levitin,2015-09-15 Seventeenth century England has long been heralded as the birthplace of a so called new philosophy Yet what contemporaries might have understood by old philosophy has been little appreciated In this book Dmitri Levitin examines English attitudes to ancient philosophy in unprecedented depth demonstrating the centrality of engagement with the history of philosophy to almost all educated persons whether scholars clerics or philosophers themselves and aligning English intellectual culture closely to that of continental Europe Drawing on a vast array of sources Levitin challenges the assumption that interest in ancient ideas was limited to out of date ancients or was in some sense pre enlightened indeed much of the intellectual justification for the new philosophy came from re writing its history At the same time the deep investment of English scholars in pioneering forms of late humanist erudition led them to develop some of the most innovative narratives of ancient philosophy in early modern Europe

Reconstructing Nature John Hedley Brooke,John Brooke,Geoffrey Cantor,2000-02-10 Shortlisted for the Templeton Foundation Prize for Outstanding Books in Theology and Natural Sciences John Brooke and Geoffrey Cantor discuss exciting developments in the sciences whether in Big Bang cosmology chaos theory or genetic engineering in relation to moral and spiritual questions Contemporary discussion can however be blind if it ignores previous forms of engagement between science and religion In their Gifford Lectures the authors argue that not one but several historical approaches are required to achieve critical perspective and balanced understanding Accordingly each chapter demonstrates the value of a particular historical method Ranging from alchemy to new age philosophies from the Galileo affair to the Darwinian controversies this is an indispensable and highly accessible book for all interested in science and religion **Literatures of Exile in the English Revolution and its Aftermath, 1640-1690** a foreword by Lisa Jardine,2016-12-05 Original and thought provoking this collection sheds new light on an important yet understudied feature of seventeenth century England s

political and cultural landscape exile Through an essentially literary lens exile is examined both as physical departure from England to France Germany the Low Countries and America and as inner mental withdrawal In the process a strikingly wide variety of contemporary sources comes under scrutiny including letters diaries plays treatises translations and poetry The extent to which the richness and disparateness of these modes of writing militates against or constructs a recognisable rhetoric of exile is one of the book's overriding themes Also under consideration is the degree to which exilic writing in this period is intended for public consumption a product of private reflection or characterised by a coalescence of the two Importantly this volume extends the chronological range of the English Revolution beyond 1660 by demonstrating that exile during the Restoration formed a meaningful continuum with displacement during the civil wars of the mid century This in depth and overdue study of prominent and hitherto obscure exiles conspicuously diverse in political and religious allegiance yet inextricably bound by the shared experience of displacement will be of interest to scholars in a range of disciplines

The Philosophy of Kenelm Digby (1603-1665) Laura Georgescu, Han Thomas Adriaenssen, 2022-05-18 This book examines the philosophical and scientific achievements of Sir Kenelm Digby a successful English diplomat privateer and natural philosopher of the mid 1600s Not widely remembered today Digby is one of the most intriguing figures in the history of early modern philosophers Among scholars he is known for his attempt to reconcile what perhaps seem to be irreconcilable philosophical frameworks Aristotelianism and early modern mechanism This contributed volume offers the first full length treatment of Digby's work and of the unique position he occupied in early modern intellectual history It explores key aspects of Digby's metaphysics epistemology and philosophical method and offers a new appraisal of his contributions to early modern natural philosophy and mathematics A dozen contributors offer their expert insight into such topics as Body quantity and measures in Digby's natural philosophy Ecumenism and common notions in Digby Aristotelianism and accidents in Digby's philosophy Digby on body and soul Digby on method and experiments This book volume will be of benefit to a broad audience of scholars educators and students of the history of early modern science and philosophy *The Dynamics of Aristotelian Natural Philosophy from Antiquity to the Seventeenth Century*, 2021-08-04 This book explores the dynamics of the commentary and textbook traditions in Aristotelian natural philosophy under the headings of doctrine method and scientific and social status It enquires what the evolution of the Aristotelian commentary tradition can tell us about the character of natural philosophy as a pedagogical tool as a scientific enterprise and as a background to modern scientific thought In a unique attempt to cut old fashioned historiographic divisions it brings together scholars of ancient medieval Renaissance and seventeenth century philosophy The book covers a remarkably broad range of topics it starts with the first Greek commentators and ends with Leibniz Catholicism, Controversy and the English Literary Imagination, 1558-1660 Alison Shell, 1999-07-08 The Catholic contribution to English literary culture has been widely neglected or misunderstood This book sets out to rehabilitate a wide range of Catholic imaginative writing while exposing the role of anti Catholicism as

an imaginative stimulus to mainstream writers in Tudor and Stuart England. It discusses canonical figures such as Sidney Spenser, Webster and Middleton, those whose presence in the canon has been more fitful, and many who have escaped the attention of literary critics. Among the themes to emerge are the anti-Catholic imagery of revenge tragedy and the definitive contribution made by Southwell and Crashaw to the post-Reformation revival of religious verse in England. Alison Shell offers a fascinating exploration of the rhetorical stratagems by which Catholics sought to demonstrate simultaneous loyalties to the monarch and to their religion and of the stimulus given to the Catholic literary imagination by the persecution and exile so many of these writers suffered. Catholics During the English Revolution, 1642-1660 Eilish Gregory, 2021. Examines the experiences of Catholics during the period when England was ruled by Puritan Protestants.

Treatise on the Human Mind (1666) Louis de la Forge, 2013-03-09. Descartes' philosophy represented one of the most explicit statements of mind-body dualism in the history of philosophy. Its most familiar expression is found in the *Meditations* (1641) and in Part I of *The Principles of Philosophy* (1644). However, neither of these books provided a detailed discussion of dualism. The *Meditations* was primarily concerned with finding a foundation for reliable human knowledge, while the *Principles* attempted to provide an alternative metaphysical framework in contrast with scholastic philosophy, within which natural philosophy or a scientific explanation of natural phenomena could be developed. Thus, neither book explicitly presents a Cartesian theory of the mind, nor does either give a detailed account of how, if dualism were accepted, mind and body would interact. The task of articulating such a theory was left to two further works, only one of which was completed by Descartes, viz. the *Treatise on Man*, published posthumously in 1664. The *Treatise* began with the following sentence describing the hypothetical human beings who were to be explained in that work: "These human beings will be composed as we are of a soul and a body, and first of all I must describe the body for you separately, then also separately the soul, and finally I must show you how these two natures would have to be joined and united to constitute human beings resembling us."

Covetous Of Truth The Life And Work Of Thomas White 1593 1676 Book Review: Unveiling the Power of Words

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